

NOTRE DAME WEEK A TRIUMPH 1171 Priests Discuss Participation

The 1959 Liturgical Week at Notre Dame was a many-faceted affair, and might best be pictured by reporters who are not members of the Conference. One, Mr. Mike Greene of the Kansas City Register, gives a vivid account from which we quote the following:

"For this reporter, the 1959 North American Liturgical Week had some of the elements of an old home week, a political convention, a learned debate, and a cram course in the realities of Christian worship.

"In the awful, August, Indiana heat, it was as exhausting as a few days of army basic training. But there was an air of optimism and a spirit of exultation around the Notre Dame campus, where the Week was held, that neither the heat nor the long days of meetings could dampen.

"Some 3300 priests, religious and laity took part in the gathering sponsored by the Conference, whose membership for 1959 was 875. For the Conference, then, it was something of a coming-out party. The Liturgical Conference was founded in 1940 mainly to promote more active participation of the laity in the worship of the Church. It had, over the years, advanced many means of realizing more active participation. But it had achieved limited success.

"The formal membership of the Conference has always been small. Its members, a group of strong individualists with a passion for the corporate worship of the Church, met frequent and heated opposition. It was somewhat miraculous that the Conference kept together and continued to grow despite opposition to its ideas about more active participation of the laity in the liturgy.

"The Liturgical Conference had been talking about participation for some twenty years when the September, 1958, instruction of the late Pope Pius XII—one prelate called it 'the epoch-making instruction'—was issued for the world. This was the first Liturgical Week held since the instruction was promulgated. In a way, for the Conference, it was like going on Broadway, after an over-long stint in summer stock.

"As Father Godfrey Diekmann, O.S.B., long-time mainstay in the Conference, pointed out, the new instruction only gave shape and definition to the ideas already expressed in the encyclical *Mediator Dei*. It contained no new or radical ideas. But papal approval, as it was expressed in the instruction, was what many of the priests, religious, and laity had been waiting for. And this Liturgical Week was their rallying point.

"Participation was the theme of study

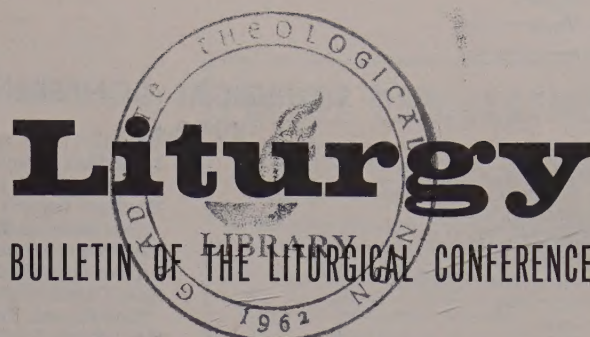
groups, workshops, general sessions, and private discussions carried on from morning till night. When the Week was over, it was hard to escape the conviction that not only had the liturgy come to the people through a papal instruction, but the people had come to the liturgy.

"Most of the talk, naturally enough, centered around the Mass. With more than 1100 priests celebrating private morning Masses on the campus, and a community Mass daily at five p. m., the Mass was literally the center of the Week.

"Ironically, the one man who had provided the American academy for the liturgical movement, thereby adding immeasurably to its status and influence, was unable to attend any of the Week's liturgical celebrations. Father Michael Mathis, C.S.C., 73-year-old founder and director of the summer Liturgy Program at the University of Notre Dame, had been hospitalized with a heart condition since last October.

"Father Mathis made one appearance before the members of the Week in the largest hall on the Notre Dame campus. They stood on chairs to greet and cheer him. His unpretentious room at the university infirmary was the scene of many small conferences.

"I came away with three strong impressions from the 1959 Liturgical Week. First, that the Liturgical Conference had passed the test. The wisdom of its expressed desires for fuller participation of the laity in the worship of the Church can no longer be questioned. The 1958 instruction put an end to the doubts of those who wondered about the general intentions of the Conference.



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"The vernacularists, who desire full use of the language of the people, still argued with the Latinists, or whatever you call those who argue for retaining the use of Latin altogether, or in large part, in the liturgy. But there was relaxation of tensions evident in large and small happenings throughout the Week.

"The hymns sung during the daily community Mass, for instance, were in English. A decade ago, one might still wonder if there were vernacular hymns suitable for community singing during the Mass. The sense of relaxation was also apparent in the mutual expressions of unity with the hierarchy: in Bishop James H. Griffiths' unscheduled comments affirming the aims of the liturgical movement; in Bishop Raymond Hillinger's aside that he would like to promote a regional Chicago liturgical conference.

"It was evident when one of the great warriors of the movement, Father H. A. Reinhold—who could pride himself on the enemies he has made in the cause of the liturgical movement—found his name coming from the speakers' platform in reverential tones, followed by applause.

"It was evident in the easy interchange of ideas among the priests, religious, and laity attending the Week. You felt that behind the many conversations was a sense that the liturgical movement now belongs to all Catholics. There was the informality that comes from concern with common goals and common ideas and common problems.

"Finally, the presence of a sizable press contingent, reporting for secular as well as Catholic publications, suggested that here indeed was matter of interest for many, many people. Not only had the Liturgical Conference passed the test, it had arrived in the limelight.

"My second general impression of the Week came from countless surprise encounters with people of prestige in fields not closely allied with the liturgical movement, and people whose only prestige lies in their own home or family or convent or parish. There were scholars, editors, architects, physicians, publishers, artists, and people who make their living with their hands. There were young people from the Young Christian Workers, Young Christian Students, the Grail, AID (Association for International Development)—all lay organizations.

"In the course of the Week I came across such people as Dorothy Day, co-founder of the Catholic Worker Movement; Monsignor Daniel Cantwell, a leader in the field of Catholic social action; Dan Herr, columnist and editor for

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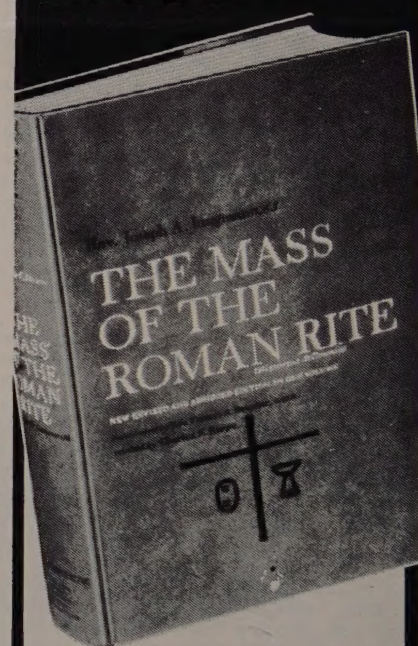
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INSPIRATION AT NOTRE DAME

Another perceptive report on the Notre Dame Week was published in the **Pittsburgh Catholic**. We quote sections of an article by Mr. John F. Mahoney of the Duquesne University faculty.

"There can be little doubt that the great majority of those who were there hoped to find in some one or two of the sessions a concrete program for executing the Instruction which, with some modification perhaps, could be taken home for imitation in their own parishes.

"Whether all of these people were successful is a hard question. Since it was, for many of them, a first real contact with the liturgical movement and perhaps the first Liturgical Week they had attended, it must have been a great surprise to distinguish among the crowds the fairly small band of men who were and are the heart of the old liturgical movement. For these, liturgical interest was not only concerned with the conduct of the faithful at Mass, although it certainly still centered there, but was deployed as well to liturgical art and the battle there not yet won, to a larger view of sacred music, to church design, and many other things. When the late Pope Pius cheered their long labors by authorizing the 1958 Instruction, all these problems were made secondary in order to take up the theme given by the instruction: participation at Mass.

"It is in this context, I think, that I, as a member of the diocesan delegation from Pittsburgh, found the experience of the Liturgical Week most interesting. It was an assembly with one purpose, made up of the faithful exponents of the liturgical movement and the new periphery of those

newly concerned, or reconcerned, with the liturgy.

"Until we returned home and found a chance to examine the copies of Cardinal Lercaro's speech which were distributed at the final session, I doubt that anyone knew what he had said at all. Admittedly it had been a disappointment to conclude gradually, as one strained to listen to him on Monday night, that his noble and complimentary effort to read an English translation of his own speech (since he does not speak English) had been defeated by the forces of acoustics and crowd; eventually those who sat in the huge Drill Hall had to sink into patience and self-absorbing private considerations—but almost everybody stayed until he finished. Yet this was a memorable moment in the conference, in fact, one of the most electrifying of all experiences.

"It is reported that the Cardinal himself said he would never forget it—not the frustration of his communication, of course, but his own disbelief that an American crowd could generate such an ovation as he received when he entered in the procession of the hierarchy into the hall.

"There was no mistaking it for accolade for a sports figure, but it was applause for a hero, one who had led the North American liturgical movement from abroad and who was visiting this country for the first time. The clapping seemed to last a half-hour. It could not have been that long, of course, but it did not cease from the minute he entered the rear door until he finally suppressed it with extended arms after some minutes at the

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INSPIRATION AT NOTRE DAME

(Continued from Page 3)
rostrum. 'If only,' commented Monsignor Hellriegel later, 'we had been trained to shout besides, "Viva il Cardinale!"'

"The discourses of the sessions were often characterized by the revival of old arguments, 'dead dogs' if you will, of the old days of liturgical meetings, when success was dimmer and sometimes non-existent. Not that all liturgical aims have been reached by the appearance of the 1958 instruction. But a good bit of the persuasive fire of men who had urged participation of the laity in singing and saying Mass still burned, even though the point had been officially conceded. As a result, some of those at the sessions must have been more than a little confused at times to hear the instruction they had come to learn about being defended, occasionally against the ghosts of old attacks.

"One point made most clearly by Dom Gregory Murray, O.S.B., of England, was of real importance, that the nature of the decree of last September was transitory, and made further "Instructions" eventually necessary. As a matter of fact, this comment had been made earlier in the conference, in the study group on suburban parishes, when Father Ralph Kelley observed that the transitory nature of the Instruction should be a source of joy to the liturgists, because its difficulties demand solutions.

"Father McManus' speech on Tuesday evening remains the highlight of the convention for me. I doubt whether anyone could remain unimpressed with the wisdom of the scholarly description he gave of the Instruction's directives on lay participation in terms of law. And for the great many who came specifically in order to hear some authoritative inter-

pretation of the Instruction, it should have been gratifying.

"There can be no question that the Liturgical Week was successful, and exceptionally so, not only because it drew one of the largest crowds in its twenty-year history, nor because for the first time, in Father Sheehan's humorous statistics, priests outnumbered Sisters, but because it transmitted without question to all who were there the importance of the cause of lay participation. Some I knew who arrived skeptical went away apostolic about it; others came interested but without knowledge, and left laden with ideas and bibliography for more. All of us were inspired.

"What does the inspiration mean? It means a program—a 'crash' program, to use a growingly unpleasant but useful expression—to evoke from the hundreds of thousands of Catholics who have 'heard' Mass all their lives a resolution never to 'hear' it again, but to participate in its offering, to cooperate in the dialogue of singing or saying which Pius XII ordered in the 1958 instruction. It means that the private devotions of centuries of Mass-goers must be laid aside, or relegated to their proper times and places, so that in the not-too-distant future all celebrations of Mass in each parish will be marked by congregational singing or responding aloud in the dialogue. It means that, according to the suggestion of Pius XII, we all must learn to sing Mass XVI, that our parochial schools must return to the ancient pattern of including Chant in their curriculum. It means that the parish choir must learn its new and higher role in the liturgy, that of chanting Propers and leading the people. It means, in short, that there can be no more performance, no more mere spectators."

NOTRE DAME WEEK A TRIUMPH

(Continued from Page 1)

Critic, a literary publication; and Mary Reed Newland, author of some widely-read books on family life. I met pastors and assistant pastors from far places whom I had once known, taking part simply out of their own intense interest.

"I left feeling that the movement to make everyone active in the worship of the Church—active in such a way as to inspire people in all vocations with the spirit of the liturgy—has a broad base of support and a tremendous power to influence thought and life. More than one speaker noted the change from the time when the liturgical movement was often called excessively idealistic or esoteric.

"There was, finally, a feeling of renewal, of broadening horizons, and of confidence running through the Week. They were typified, for me, in the person of Father Andrew Greeley, the young Chicago priest-writer who spoke at the Monday morning session in a loud sport shirt because, he said, he had lost his clerical collar on the road.

"Father Greeley is as familiar with David Riesman, emergo movies, and the special problems of the new suburbia as he is with Father Jungmann, *Worship*, and the Gelineau psalms. Very much a part of the liturgical movement, he is very much aware of the social realities in which Catholics must live their lives. The youngest of the principal speakers during the Week, he was no more optimistic than the veterans of the liturgical movement when he said, 'Who would ever have thought even a decade ago that we would be where we are today? These are great times to be alive.'

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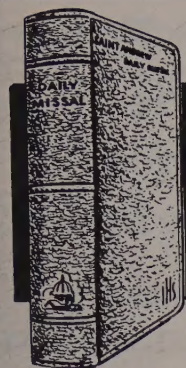
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The new film-strip-and-tape, "The People's Part in the Parish High Mass," was finished in the nick of time for presentation at the Notre Dame Week. On Tuesday evening, August 25, it was given its "world premiere."

Mr. Theodore Marier of Boston, who had done most of the work in preparing it, was at the controls of the projector and tape. Three thousand people sat in attentive silence in the hot Drill Hall during the first sequences of the presentation, but burst into song when the tape invited them to do so and the words of the Mass appeared on the screen.

The running time of the presentation is 57 minutes. There are 189 pictures on the film-strip, so that at times one has the illusion that he is watching a motion picture. It is difficult to think of a more effective teaching-aid for the instruction of parish congregations, Sunday or released-time classes, parochial schools, convert classes, Holy Name or Sodality meetings. People learn in the most natural way—by doing it along with the film and tape—how to sing the Mass. They learn, besides, why they should sing the Mass—from an introductory conversation between two of the Conference's officers and from the running commentary as the Mass proceeds. The applause and especially the participation by the great crowd at Notre Dame removed all doubts as to the appeal and value of the presentation.

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From the Secretary's Desk

Father Shawn Sheehan, of Boston, laid down the president's gavel this summer after long service to the Conference as director, secretary, and three terms as president. He will continue to help us actively through his membership on the Advisory Council. In his place Father Frederick R. McManus, who was elected president. Father McManus, likewise a priest of the Archdiocese of Boston, was born in Lynn, Massachusetts, and attended Holy Cross College before going to St. John's Seminary in Boston. He was ordained in 1947, and, after taking his doctor's degree in Canon Law at Catholic University, was assigned to the seminary faculty and to the matrimonial court. Two years ago he became a member of the faculty of Catholic University, and editor of *The Jurist*. In 1957, prompted by his many excellent writings and lectures on the subject of the liturgy, the Conference elected him a director, and he served last year as chairman of the Publicity Committee. He conducts the "Responses" column in *Worship* and, at the invitation of many Bishops, has addressed clergy conferences in various parts of the country. Fathers Wilmer, Leonard, and Randolph were reelected respectively Vice-president, Secretary and Treasurer.

● With sorrow we record the death of one of our directors, Bishop Joseph J. Annabring, D.D., of Superior, Wisconsin. His Excellency's death means that in the space of three months we have lost two convinced advocates and friends, Bishop Mulloy of Covington having gone home to God last spring. We shall remember gratefully Bishop Annabring's homilies at Collegeville, the example he set in inaugurating a program of participation in his diocese. May he rest in peace.

● At the general meeting of the Conference, at Notre Dame, it was voted to take up a collection for Cardinal Lercaro. The sum so realized amounted to the extraordinarily generous total of \$1,191.14. To this sum the Directors voted to add enough to make it \$1,500. Surely the Cardinal has grounds for concluding that his presence at Notre Dame was thoroughly appreciated.

● Among the items available at Notre Dame was the *Program on the Mass* published by the National Council of Catholic Men and offered as an aid to lay organizations. The *Program* is presented in the form of a "kit" of materials including complete instructions for organizing and conducting an "Institute

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of the Conference, and annotated by many eminent liturgists, including Fathers Shawn Sheehan and Frederick McManus, past president and president respectively of the Conference; (2) a booklet by Mary Perkins Ryan, of our Board of Directors, explaining the "why" of participation; (3) a set of suggestions for the use of the film-and-tape prepared by Mr. Marier—e.g., how to conduct a "liturgical mission" in the parish with the film-and-tape as partner.

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From the Secretary's Desk

(Continued from Page 5)

on the Mass;" fourteen individual study outlines for the workshops which make up the "Institute;" instructions for workshop leaders; sample schedule for the Institute; a script for a demonstration Mass, including instructions for its use; a bibliography. The script was prepared by our new president, Father McManus; the "kit" was conceived by Mr. John Mannion, newly elected to our Board of Directors.

• The commercial firms which exhibited their products at the Week numbered fifty. That the products and the booths themselves were better than average was demonstrated when a report to the directors was presented by Mr. Maurice Lavanoux, editor of *Liturgical Arts*, who had been asked by Father Sheehan to evaluate the exhibits from an artistic point of view. Eight exhibits were rated "excellent," 22 "good," 10 "fair," 7 "unfortunate," and 3 "O.K." It was explained that this last rating was given to items (e.g., school uniforms) not affecting the liturgy. We are grateful to the large majority of firms which were at pains to present unexceptionable exhibits.

• Mrs. Alfred Berger reported to the directors on the Tape-of-the-Month Club. The Club now has 350 members, with 700 affiliated discussion groups. The tapes are being used in fifty seminaries. Father Syrianey, seconded by Father Madsen, moved a vote of cordial appreciation to Mrs. Berger and her husband for their initiative and highly successful labors, and the motion was carried by acclamation. The tapes are recordings of the

addresses given at the Liturgical Weeks of the past, and may be obtained by writing to the Tape-of-the-Month Club, 3307 Clifton Avenue, Cincinnati 20, Ohio.

• The following books have been received by the Secretary:

The Light of the World, by Archabbot Benedict Baur, C.S.B. Vol. 3: The Time after Pentecost. (St. Louis: B. Herder Book Company.) Liturgical meditations for the Sundays and weekdays of the ecclesiastical year. \$5.95.

The Age of Martyrs: Christianity from Diocletian to Constantine, by Giuseppe Ricciotti. (Milwaukee: Bruce Publishing Company.) A critical narrative emphasizing historical accuracy rather than popular legend. \$4.95.

Liturgical Retreat, by Roy J. Howard, S.J. (New York: Sheed and Ward.) A presentation of the Spiritual Exercises of St. Ignatius in the context of the liturgy. \$3.00.

On the Way to God, by Sister Jane Marie Murray, O.P., of our Board of Directors, and Vincent J. Giese. (Chicago: Fides Publishers Association.) The first of a projected four-volume series for the Confraternity of Christian Doctrine, based on Sister's "Christian Life" series. Paper covers. \$1.35.

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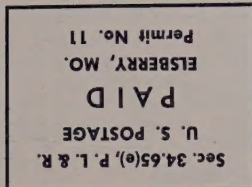
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In Appreciation

"No duty," said St. Ambrose, "is more urgent than that of giving thanks." The Officers and Directors of the Conference take this first opportunity, therefore, to record their gratitude to Almighty God for the graces of the Liturgical Week just past. We should like to thank, besides, the many collaborators who assisted us with countless suggestions and hours of work in the months preceding the Week and during the sessions themselves. These would include, preeminently, His Excellency, Bishop Leo A. Pursley of Fort Wayne, Father Theodore Hesburgh, C.S.C., President of the University of Notre Dame, and Father Michael A. Mathis, C.S.C., Director of the Liturgy Programs at the same University, but also Fathers George Schidel, C.S.C., and Leroy Clementich, C.S.C., who

managed most capably the details of housing, registration, and so on. Our appreciation of the long journey undertaken by His Eminence Cardinal Lercaro, of his addresses at the Week, and of his paternal kindness to us all, goes beyond our power to express it; we can only ask God to bless him and his labors abundantly. We are mindful of the generosity implicit in the presence of twenty-two Bishops, especially that of His Excellency Bishop Griffiths of New York, representative at the Week of the American Episcopal Commission on Liturgy, who sat with us through the long hours of the Directors' meetings and helped us with many observations and suggestions. Bishop Wright of Pittsburgh, a proven friend, sent an official delegation of fifty, led by Msgr. Shinar and Father Patrick Rice, to observe and plan for the 1960 Week in his diocese. Hundreds of others con-

tributed in many ways, and we thank them in this general way because we cannot do so more specifically, but a particularly fervent word of gratitude must be expressed to the speakers, discussion leaders, organizers of study groups and workshops, and exhibitors. Without them there would have been no Liturgical Week.

"We Have a Little List . . ."

We had long promised to publish a list of our active members, and it appeared, finally, in the program booklet for the 1959 Liturgical Week. We did our very best to make it complete, but already we have learned that a few names were omitted. Our abject apologies to these loyal friends, with a promise of immediate and full reparation. There was misunderstanding on the part of some who paid their dues at the 1958 Week and thought their names should be listed. We take this opportunity gently to correct them by pointing out that our memberships run not from one Liturgical Week to another but for the calendar year.

Our list in the program booklet included 785 names. We were timid about publishing

it, since it seemed so pathetically small for a national organization attempting to deal with questions of such merit and importance. But at Notre Dame 606 others became members, so we decided that the listing was worthwhile and that we should print a new and up-to-date list in this bulletin in December.

Two special requests, then: (1) please inform us of any omissions or inaccuracies in the first list so that we may correct them; (2) if you have not paid your dues yet, send them to us by November 1 so that we may have time to draw up a new list accurately. Those who pay in 1959 will receive a copy of the Proceedings of the Notre Dame Week when this volume appears.

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